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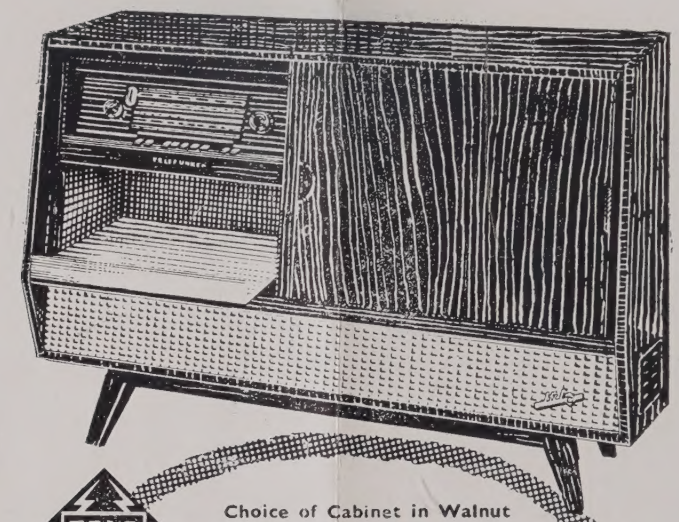

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International Monthly: Established 2495 — 1951

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(*Established* 2495 — 1951)

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SASANA COMMISSION WANTS REFORM OF THE SANGHA

THE Buddha Sasana Commission Report which was released by the Government of Ceylon last month, has recommended that Buddhist monks be prohibited from taking part in party politics, engaging in business activities and administering temple lands.

These are some of the Commission's principal recommendations. The report runs into 247 pages.

The Commission was appointed by the Governor-General on March 4, 1957, to recommend ways and means of implementing certain recommendations of the unofficial Buddhist Commission's Report, and the reorganisation of the Sangha. The report was submitted to the Governor-General on July 7, 1959.

The Commission has recommended the appointment of a Sasana Mandalaya which will be an independent body. The powers vested in it would not clash with the powers vested in the Karaka Sabhas of the three Nikayas or Sects.

The Mandalaya will consist of the Uttara Sange Sabha, the Sasana Sangamaya, and the Krutiya Samwidhayake Sansodaya. The Uttara Sabha will consist of bhikkus and the other two bodies will have both monks and laymen.

Here is a summary of the main recommendations:—

1. Buddhist monks should be debarred from indulging in business activities.
2. No Buddhist monk should be appointed to any post carrying a salary without the prior sanction of the Sasana Mandalaya.
3. Buddhist monks joining schools as teachers should obtain the prior sanction of the Sasana Mandalaya.
4. The most important social activity of a Buddhist monk should be the propagation of the Dhamma.
5. The other social activities the Sangha could indulge in are taking part in religious activities connected with hospitals, prisons, children's homes and also temperance and anti-crime work.
6. Those monks who desire to take part in these activities should obtain the permission of the Nikaya Sangha Sabha.
7. All charities in aid of Buddhist activities should be controlled by the Sasana Mandalaya.
8. A system of State Education should be formulated so that the educational rights of Buddhist children could be fully realised.
9. The assisted school system should be abolished and the State should take over the responsibility for the education of all children.
10. All teachers' training schools should be taken over by the Government.
11. The administration of temple lands and properties should be removed from bhikkhus and such administration should be vested in a Special Commissioner who should be appointed for the purpose.
12. Property of temples and devales should be exempted from the Paddy Lands Act.
13. Allocation of Poya holidays should be done after the Sasana Mandalaya is constituted.

MANDALAYA'S FUNCTIONS

The following are the proposed functions of the Sasana Mandalaya :—

To preserve the rights and privileges of the bhikkhus.
To advise the Government on all matters connected with Buddhism.
To undertake functions that were performed by the Kings of Ceylon and which have not been performed by the Government.
To bring about the unification of Buddhists.
To organise religious rituals in keeping with modern times.
To encourage research in Buddhism and organise the education of bhikkhus and the religious education of the laity.
To train men and women for leadership in Buddhist work.
To assist Buddhist associations to carry out their work.
To be in charge of the revenue from temples and dewales.
To be in charge of public collections and utilise them for the maintenance of places of worship.
To raise funds and receive contributions in regard to Buddhist activites.
To improve Buddhist culture and art.
To provide whatever necessary to safeguard Buddhism.

The members of the Commission were : Kalukondayawa Pannasekera Maha Nayaka Thera (Chairman) Mottunne Indasara Nayaka Thera, Keselwatugoda Sri Ratnajoti Nayaka Thera, Haldanduwana Dharmarakitha

Thera, Balangoda Ananda Maitri Nayaka Thera, Danbewinna Sumanasara Nayaka Thera, Kotehena Pannakirthi Thera, Induruwe Uttarananda Thera, Madihe Pannasiha Maha Nayaka Thera, Henpitagedera Gnanaseeha Thera, Mr. H. B. Kirimetiya Dissawa, Mr. P. de S. Kularatne, Mr. T. B. S. Godemunne, Mr. C. D. S. Siriwardene, and Mr. P. P. Siriwardene.

COMMITTEE APPOINTED

The Minister of Cultural Affairs, Mr. P. B. G. Kalugalla said that he had appointed a departmental committee to go into the recommendation of the Sasana Commission and prepare a memorandum embodying recommendations which it thought should be implemented by the Government.

He had also directed the Cultural Affairs Department to circularise copies of the Sasana Commission Report among leading members of the Sangha for their views.

When the views of the committee and Sangha leaders were known he would suggest to Government what specific recommendations of the Commission should be implemented.

Mr. Kalugalla added that in a matter like this it was essential that the Government should secure the co-operation of the Sangha.

Mr. Kalugalla is also considering whether implementation of the Sasana Commission recommendations would in any way conflict with section 29 (d) of the Constitution.

This section of the Constitution prohibits any legislation being enacted which would alter the constitution of any religious body except with the consent of the governing authority of that body.

The Mahanayake Thera of the Ramanna Sect the Ven. Hissele Sri Gnanodaya said that he approved all the recommendations of the Sasana Commission.

WITHOUT DELAY

The president of the All-Ceylon Buddhist Congress, Mr. P. de S. Kularatne, wants the recommendations of the Sasana Commission implemented without delay.

Mr. Kularatne who was a member of the Commission, said that the recommendations were the unanimous decision of all the members of the Commission which was composed of leading bhikkhus.

He said it was unanimously agreed that the recommendations they had made were very necessary for the well-being of the Sangha.

Referring to the appointment by the Minister of Cultural Affairs of a departmental committee to go into the recommendations of the Commission. Mr. Kularatne said he did not know what the exact function of the committee would be, but he was definitely opposed to the committee making any modifications to the recommendations of the Commission.

Mr. H. W. Amarasuriya, president of the Y.M.B.A., said he approved of the recommendations except the one that the State should take over aided schools.

A Sasana Mandalaya was necessary in Ceylon. The Sasana Mandalayas in Burma and Thailand were doing useful work. He welcomed the recommendation to prohibit bhikkhus from party politics.

"The people of this country should appeal to the Government to implement the Buddha Sasana Commission report and to cleanse the Sangha of those who exploit religion for their personal gain and ambition," said the Ven. Madihe Pannaseeha Maha Nayake Thera, of the Vajirarama Temple, Colombo.

VARIOUS STEPS

He said that during the time of the Sinhalese Kings various steps were taken to reform the Sangha by weeding out the bad bhikkhus. The time had come for the public to find who were good and virtuous bhikkhus and who were bad (dusseela) monks.

The Buddhists of this country had the right to appeal to the Government to implement the Buddha Sasana Commission report to cleanse the Sasana.

The Malwatte and Asgiriya Chapters of the Siam Nikaya have decided to reiterate their opposition to the Sasana Mandalaya proposed in the Report of the Sasana Commission.

This decision was reached at a joint meeting of the two Chapters held at the Malwatte Maha Vihare, Kandy. The Mahanayake Thera of Malwatte, Ven. Purijjala Sri Sidhartha Saranankera, presided and with him was associated the Mahanayake Thera of Asgiriya Ven. Yatawatte Dharmakirthi Sri Dhammaratana.

It was stated in the course of discussion of the report that one of the main recommendations of the Sasana Commission was the establishment of a Sasana Mandalaya. Since the attitude of the two Chapters from the outset was one of opposition to the establishment of a Sasana Mandalaya, the meeting did not consider the need for even reading the report of the Commission.

The meeting also expressed the view that as far as the Siam Nikaya was concerned, in the two main institutions Malwatte and Asgiriya with their ancient origin and unbroken traditions, they already had two Sasana Mandalayas of their own. Therefore there was no need for any other.

WHAT IS NEEDED

What was needed at the present time was legal or State sanction to the constitution of the two Chapters for its successful enforcement among the Sangha of the Nikaya.

The meeting appointed a joint sub-committee of 14 members — seven from each of the two Chapters,—to submit to the Government the revised constitution of the two Chapters for legal sanction for its enforcement among the Sangha and thus ensure better control and administration of the Sangha and their affairs as the present conditions demanded.

"A scheme is now being drawn up to ensure the future of the Sasana and the successful propagation of the Dhamma in keeping with the Dhamma Vinaya.

"Therefore the Buddhist laity and the clergy should act at the present time with calm and fortitude. In all religious matters calmness, unity and fairness are essential," states a message jointly issued by the two Mahanayake Theras of Malwatte and Asgiriya Vihares.

NEWSPAPER COMMENTS

The Ceylon Daily News commenting on the report in course of a leading editorial said:

The death of Mr. Bandaranaike was followed by a clamour from the Buddhist public for the cleansing of the Sangha of impious and corrupt monks.

Not even the unwarranted interference, during the period of the Press censorship of the Competent Authority, who sought to stifle this agitation by asking newspapers not to publish anything on it,

(*Continued on page* 11)

The Prime Minister of Ceylon, Mr. W. Dahanayake, carrying on his head the casket containing the sacred Hair Relic of the Buddha, after accepting it on behalf of Ceylon. With him is Mr. P. G. B. Kalugalla who was Minister of Cultural Affairs at the time.

PAKISTAN PRESENTS BUDDHA RELIC TO CEYLON

AT a ceremony in Karachi last month on board the steamer Asia, Mr. Habibur Rahman, Pakistan's Minister of Education, presented on behalf of his Government a Hair Relic of the Buddha to the Government and the people of Ceylon.

The High Commissioner for Ceylon, Mr. M. Mahroof, received it on behalf of the Government of Ceylon.

The casket in which the Relic was enshrined was placed within a gilded miniature replica of a Buddhist stupa.

Mr. Rahman said the presentation showed not only the deep affection and friendship Pakistan had for Ceylon but was also an expression of respect for the Buddha.

It was from West Pakistan that the Buddha's message was carried to Afghanistan, Mongolia, Tibet, China and Japan. The Buddha's first image was conceived in Pakistan and was produced in the Gandhara region.

Even today, specimens of Gandhara art were venerated by followers of Buddhism and constitute the proud heritage of Pakistan. East Pakistan was also rich in Buddhist relics.

MORE RELICS

"Pakistan had on various occasions presented sacred relics of the Buddha to Ceylon" said the Minister. They included bone fragments, gold and silver rosettes, two pearls and some semi-precious stones.

The Hair Relic was presented in 1928 to the chief monk of Chittagong, who enshrined it in the Buddhist monastery in Chittagong. The Buddhist Association of Chittagong was associated in the presentation to the Buddhists of Ceylon.

He added that there were still more than half a million Buddhists living a happy and honourable life in Pakistan with their Muslim countrymen. Their future was fully safeguarded and they enjoyed freedom of conscience and right to profess, practise and propagate their religion.

Mr. Mahroof read a message sent to him by the late Prime Minister of Ceylon, Mr. S. W. R. D. Bandaranaike to be read out at the presentation ceremony, originally scheduled for September 28, but postponed due to Mr. Bandaranaike's death.

THE MESSAGE

In his message, Mr. Bandaranaike thanked the Government of Pakistan on behalf of himself and the Buddhist population of Ceylon "for their kind and thoughtful gesture". He also thanked the Buddhist monastery in Chittagong and the Buddhists of East Pakistan.

The message concluded: "Ceylon's relations with Pakistan have always been friendliest and the presentation now made will further strengthen the ties existing between our two countries".

Mr. Mahroof brought to Ceylon the Hair Relic.

The Relic was handed to the Ministry of Cultural Affairs, Ceylon, at a ceremony held at the office of the Ministry in Colombo.

The Prime Minister, Mr. W. Dahanayake, said that on this historic occasion he was glad to accept the relic on behalf of the Government and the people of Ceylon. He thanked the Government and the people of Pakistan for the gift.

He also gave a special word of thanks to the Maha Thera of the Chittagong Vihara from where the relic was obtained.

The scared Relic was then handed over to Gate Mudaliyar, L. M. W. Senanayake by Mr. P. B. G. Kalugalla, Minister of Cultural Affairs.

The Relic was later taken in a procession to the Senanayakaramaya, Madampe, where it will

be enshrined in the Buddha Jayanthi Dagoba now being constructed.

A public exposition of the Relic will be held as soon as the enshrinement ceremony is arranged. Until then the Relic will be kept in the Seemage at the Senanayakaramaya.

CABINET DECISION

The decision to gift the Hair Relic of the Buddha to Ceylon was taken at a special meeting of the Pakistan Government Cabinet.

In an interview Mr. Maharoof narrated the intriguing story of the "discovery" of this Relic at a monastery in Chittagong and the process of obtaining it for veneration by Buddhists of Ceylon.

He said that the request to obtain some relics of the Buddha had been made to him about a year ago, on behalf of Mudaliyar Senanayake. He had, on his return to Pakistan started a search for such relics but had only succeeded in finding relics of Buddhist saints at Taxila. The Director of Archaeology had assisted in this search.

Some time later, Mr. Mahroof had discovered that a Buddhist monastery in Chittagong possessed Hair Relics of the Buddha. They had been presented to the monastery by Nepal.

He had suggested that the gift of a portion of these Relics would be greatly appreciated by the Buddhists of Ceylon, and the request had been most favourably received.

Centre for Study of the Dhamma

MR. Edward F. Witskowski, Founder and President of the Paderewski Foundation declared open the International Buddhist Centre at Sri Wickrama Road, Wellawatta, Colombo, on October 18.

The Centre was first begun in 1948 by a young group of Buddhists interested in social service and the study of Buddhism. It was then known as the International Buddhist Centre.

In 1950 when the World Fellowship of Buddhists was inaugurated the centre had the privilege of accommodating two Vietnamese monks.

It was then that the founder, the late Mr. Oliver Fernando, mooted the idea of an International Buddhist Centre where foreign monks and laymen could stay while in Ceylon and pursue their studies without let or hindrance.

The Centre will provide accommodation and facilities for bhikkus and lay scholars from foreign countries to study the Dhamma.

LAID FOUNDATION

The Prime Minister of India, Pandit Nehru, laid the foundation for the centre when he last visited Ceylon and recently the President of the Indian Republic, Rajendra Prasad, presented a statue of the Lord Buddha to the Centre.

Ven. Kiriwattuduwe Pannasara Nayaka Thera Vice-chancellor of the Vidyalankara University of Ceylon said that the opening of the Centre would bring several foreigners in close touch with Buddhists of Ceylon. He was certain that the facilities provided at the Centre would enable foreign students to make a specialised study of the Dhamma.

Mr. Herbert Weerapura said that it was significant to have in their midst a Roman Catholic, Mr. Edward Witkowski, to open the centre.

Mr. Witkowski said that it was a great honour for him to declare open the Centre. He described the Paderewski Foundation as an American educational institution pursuing educational and cultural objects without regard to race, religion or nationality.

He said that he had a great regard for the Buddha Dhamma and realised its moral and spiritual values which were adhered to and followed by millions all over the world.

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REBIRTH OF LAMAIST BUDDHISM IN INDIA

LAMAISTIC Buddhism, which developed and flourished for nearly twelve centuries in Tibet, until it was destroyed in the last six months by the Chinese, will be reborn in India, where it originally sprung from the teachings of the Buddha, according to plans now under consideration by the Governments of India and Sikkim in consultation with the Dalai Lama, writes the Political Correspondent of *The Hindustan Times*.

Four centres of learning and meditation, two for the Yellow Hat Sect, to which the Dalai Lama belongs, one for the Red Hat Sect and one for the Black Hat, or the Karma Kagyut Sect, are to be established. The centres for the Yellow Hat Sect will be at Dalhousie and Buxa while the other two centres will be in Sikkim.

FLAME RE-LIT

The flame of Buddhism, which the Chinese tried to extinguish when they broke up the monasteries and drove out or persecuted the lamas, will thus be re-lit in India. The centres will provide to the Buddhists of Ladakh, and other northern border areas of India, the Bhutanese and the Sikkimese and to the Buddhists of Nepal, the spiritual guidance for which they formerly looked to Tibet.

In the forefront of this revival is the Maharajkumar of Sikkim, Palden Thondup Namygal, who is himself an incarnate lama and has received monastic training.

He has drawn up plans for the establishment of the two centres in Sikkim and is working out with the Government of India the question of financial assistance. The Sikkim Government will provide the lands and some buildings for the centres.

The first centre to be completed will be in Gangtok and will be associated with the Namygal Institute of Tibetology. This will be for the Red Hat Sect.

It was hoped that Jamyang Khintse, famed as the most learned lama of Tibet, would be the head of this centre. He had been living in Sikkim for the last three years but died this year. A search is being made among the lamas who escaped from Tibet for one to head this institute.

The second institute which will be for the Karma Kagyut Sect or the Black Hat Sect will be built probably at Rumtak in Sikkim. This will be the most complete and the best-equipped centre because of the fortunate circumstance which enabled the head of this sect in Tibet the Incarnate Lama Karamapa to escape with his entire staff, munuscripts and books.

The story of this famous monk, who has a large following among the Khampas, is fascinating. His monastery at Tsurbu is a well-known centre of learning in Tibet. As a member of the Preparatory Committee for Tibet, he had attempted two years ago to bring about a settlement between the Khampas and the Chinese but without success.

One month before the uprising began in Tibet, the lama Karamapa decided, it is said as a result of the reading of the future by his oracle, to leave Tsurbu for Sikkim. He began thereafter to make preparations—he collected and packed the precious scrolls, manuscripts and books of his library and collected his staff of teachers.

Five days before the uprising began, he left Tsurbu and reached Sikkim in safety the only head of a monastery who was able to escape with his entire establishment.

Each of the two centres in Sikkim will have the traditional courses for learning and meditation. The College or the Shayda will provide courses for lay and lama students. In a quieter place and removed from towns will be established the sections for Dubda or meditation, both for laymen and lamas.

BOOKS SALVAGED

Most of the books required for learning and meditation have been salvaged from Tibet. Certain manuscripts and scrolls used for higher meditation, particularly where shakthi practices are used for the purpose, have however, been left behind in Tibet. Whether the Chinese will preserve these irreplaceable manuscripts is not known.

For the Yellow Hat Sect, the centres at Dalhousie and Buxa will provide training for students to obtain the Degree of Gyeshay, which is the Tibetan equivalent of the Doctor of Divinity.

The centres will also establish sections for meditation. In Tibet a few of those who obtain the degree of Gyeshay pursue later a difficult course of further study and graduate into the select group known as the Lama Gyukpa. In this group are found the very learned lamas who take meditation seriously.

The establishment of these centres is also expected to help historical research in India particularly into the period of history after the reign of Asoka, of which few details are available.

There were in Tibet books on the history of this period which were obtained by the Maharajkumar of Sikkim. A serious study of these books is expected to be undertaken when the centres are established and the lamas get together.

BUDDHIST MONUMENTS IN INDIA

OFFENCES against protected monuments by way of destruction, removal, defacement or misuse, will hereafter be a cognisable offence under the law in India.

This provision for the protection and preservation of the archaeological wealth of the country has been incorporated in the Ancient Monuments and Archaeological Sites and Remains Act of 1958, which has come into force.

The essential safeguards provided by the Act affords a greater measure of protection that was possible hitherto under the Ancient Monuments Preservation Act of 1904.

To ensure proper preservation of ancient sites for posterity, the new act provides that no person, including the owner or occupier of such sites, shall encumber the site with modern construction or undertake mining, quarrying, excavating and blasting operation without the permission of the Government of India.

The new legislation provides for compulsory acquisition of antiquities of historical or archaeological importance which are in private possession and in danger of being destroyed or misused.

The protected monuments include the Buddhist monuments at Nalanda and Bihar, Ajanta caves, Buddhist caves at Bagh and Buddhist monuments at Sanchi, Madhya Pradesh.

MONASTERY DUG UP IN WEST PAKISTAN

A JAPANESE archaeological team has excavated a Buddhist monastery at Chanka Dheri, 38 miles from Peshawar in West Pakistan. Parts of the monastery date back to the first century A.C.

The monastery, 1,000 feet long and 60 feet wide, was built on a spot where the Buddha presented a sacred white elephant to the drought-striken people of Kalinga.

The boundary walls, side rooms, passages, wall paintings, pieces of pottery, bangles and lamps have been revealed by the excavations.

The Japanese team has selected three sites for excavations in search of Buddhist relics. The team has dug out twelve trenches at the three sites. The three sites are Chanka Dheri, Husai Dheri and Shabaz Garhi.

The leader of the 14-man Japanese team is Prof. Mizono Seichi. The sites are on three different ancient mounds on Asoka-inscribed rocks dating back to 258 B.C.

The names of Chanka Dheri and Husai Dheri are associated with the name of the famous Buddhist king Kanishka. Visvantara, a Buddhist prince is said to have lived at Shabaz Garhi.

Inaugurating the excavations at a simple but impressive ceremony, Mr. Takasu, Cultural Officer of the Japanese Embassy in Pakistan, expressed the hope that excavations at these sites would provide a key to ancient history.

It would take at least three years for the expedition to complete the excavations.

JAPANESE TO SURVEY INDIAN MONUMENTS

A team of five professors and research members of the Institute of Oriental Culture, University of Tokyo, has arrived in India to conduct a survey of Indian historical monuments and sites.

The team is expected to be in India for about five months. The team comprises Mr. Yammamoto Tatsuro (leader), Mr. Ara Matsuo, Mr. Sayegusa Asashiro, Mr. Oshima Taicho and Mr. Tsukinowa Tokifusa.

Their itinerary includes, Kanpur, Lucknow, Varanasi, Patna, Indore, Ajanta, Ellora and Bombay.

REFUSED TO SPONSOR BUDDHIST UNIVERSITY

The Prime Minister of Ceylon, Mr. W. Dahanayake, has refused to sponsor an International Buddhist University in Ceylon. The Buddhist Academy of Ceylon has presented a draft bill to the Prime Minister making provision for such a university.

The Prime Minister in declining to sponsor the bill said that he had read carefully the bill and the memorandum of the International Buddhist University.

As the Government was pledged to support and maintain the Buddhist Universities of Vidyalankara and Vidyodaya, he said it was not considered necessary to add to the list for some years to come.

Following the decision of the Prime Minister, a deputation led by Induruwe Pannatissa Thera met

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the Prime Minister and urged him to grant legal status to the International Buddhist University as they were prepared to work even without Government support and maintenance. The Prime Minister said he could not allow it.

Pannatissa Thera said that in 1957 when the Government of Japan and the Japanese people donated Rs. 100,000 for the International Buddhist University scheme sponsored by the Buddhist Academy of Ceylon. Mr. S. W. R. D. Bandaranaike, the late Prime Minister, receiving the gift from the then Japanese Ambassador, Mr. S. Yuki, said that he would support such a university.

CONFERENCE OF BUDDHISTS SUGGESTED

The Dalai Lama has proposed that a conference of Buddhists should be convened at Sarnath, India, to devise ways and means of propagating the cause of Buddhism all over the world, particularly in India.

This was disclosed at Sarnath by a bhikkhu at a meeting of bhikkhus and lamas in connection with the 28th anniversary of the opening of the Mulagandha Kuti Vihara. The conference is expected to be held about January.

Addressing the meeting the Ven. Kalukondayawe Pannasekera Maha Nayaka Thera, director of the Vidyodaya University of Ceylon, said that only through teachings of the Buddha could world peace be maintained.

A week-long recital of pirith for the preservation of peace was the highlight of the celebrations. This was conducted by 96 Ceylonese who went there for the purpose. These Ceylonese were a part of 150 Buddhists including 50 monks, who went on pilgrimage to India.

BUDDHISM "IS THE ONLY SOLUTION"

"Buddhism is the only solution to the problem of gangsterism and terrorism", said the Ven, Thiranagama Ratanasara Thera, a Buddhist monk from Ceylon, at Kuala Lumpur, Malaya.

The Ven. Ratanasara Thera arrived in Kuala Lumpur after an extensive tour of Asian countries including Burma, Thailand, Laos, Cambodia, Vietnam, Indonesia, Japan and China.

He was on a two-year scholarship awarded by the Department of Cultural Affairs, Ceylon, for research work in Buddhist art in Asian countries.

He said he was happy to note that Buddhists in Malaya enjoyed religious freedom. He added that if Buddhists lived according to the teachings of the Buddha there would not be any international tension and conflict.

He said that Buddhism would be the world's leading faith within 50 years. Automation would have advanced to such a degree by then that the masses would turn to Buddhism for serenity and peace of mind.

BUDDHISM AS STATE RELIGION

U. Nu, former Prime Minister of Burma told a conference in Rangoon that if his party came to power in the next elections, it would draft legislation seeking to make Buddhism the State religion, after discussions with leaders of other religions in the country.

U. Nu told the 5,000 persons attending the conference that there was now a demand from many to declare Buddhism the State religion. "This demand has much force behind it," he said.

TEN BHIKKHUS AS ARMY CHAPLAINS

The sub-committee of the Bauddha Upadesaka Mandalaya of the Department of Cultural Affairs, Ceylon, has recommended the names of ten bhikkhus as Buddhist chaplains to the Army. This was done at the request of the Army authorities.

The following monks have been recommended to be in charge of religious activities in the Army in the following areas:

Colombo : Karaputugala Dhammawansa Thera, Paravahera Pannananda Thera, Kotagama Wachiswara Thera, and M. A. Kelepitimulle Sahagapala Thera.

Homagama : Miwanapalane Wachiswara Thera and Dambure Somarama Thera.

Kandy : Dikwelle Piyananda Thera.

Mannar : Uduwara Somalankara Thera.

Amparai : Dodanduwe Dhammaratana Thera.

Trincomalee : Medelgamuwe Wijayanaga Thera.

PRESERVATION OF KAPILAVASTU

Arrangements are being completed by the Government of Nepal to preserve Kapilavastu as a sacred city.

Kapilawastu is a focal point of Buddhist pilgrimage ever since the birth of Prince Siddharta there. The name of the Buddha's birthplace is a household word among Buddhists all the world over.

Situated at the foothills of the Himalayas, in the small State of Nepal, Kapilawastu was the capital of the kingdom of Suddhodana, the royal father of the Buddha.

FESTIVAL IN LAOS

Once every year, the ancient Khemer temple of What Phou comes to life. Here, thousands of pilgrims come from all over Laos and even as far as Cambodia and Thailand to pay homage to the Buddha.

While burning joss sticks, candles and incense, which fill the temple with sweet smells, Buddhists meditate for peace and happiness.

Devotees climb the steep steps of Wat Phou to the top where the images of the Great Teacher gaze serenely down upon the religious rites.

After offerings have been made, the pilgrims climb down the steps and enjoy the sights of the festival. There are open-air kitchens, display booths and theatres. There are, too, educational exhibits designed to show the villagers how to improve their lives and ways of living.

DEMANDS OF NEO-BUDDHISTS IN INDIA

Before a gathering of about 50,000 Buddhists at Nagpur, Mr. Rajabhau Khobragade, M.P., General Secretary of the All-India Republican Party, criticised the Bombay Governmnet for withdrawing educational facilities enjoyed by the neo-Buddhists as members of the Scheduled Castes.

Mr. Khobragade who was presiding over the Vidarbha convention of the Indian Bouddha Mahasabha, said that what was needed was economic, educational and social uplift of the neo-Buddhists who had no means of livelihood and pleaded for Government help.

The convention decided to start an intensive campaign for the revival of Buddhism in India.

The convention also adopted a resolution protesting against the "inhuman" treatment meted out to the Dalai Lama and his followers in Tibet by the Chinese.

CENTRE TO TRAIN INDIAN BHIKKHUS

The Ven. Hedigalle Pannatissa Nayaka Thera, chief incumbent of the Sanchi Vihara in Bhopal, India, hopes to make a start in the setting up of an organisation of the Sangha for the training of Indian bhikkhus to do missionary works in India.

Two Indian graduates who have been going through their training already are to form the nucleus of this centre. They are to be ordained shortly at Sarnath which has the only Sima today in the whole of India.

Arrangements have also been made by him to establish a pilgrim rest at Jalgang for the convenience of pilgrims to Ajanta.

He was in Ceylon recently for some months in connection with the construction of the three-storied Agra Savaka temple in Maligakande, Colombo.

JAWAHARLAL NEHRU'S RELIGION

The Prime Minister of India, Mr. Jawaharlal Nehru, stated in New Delhi that he did not believe in religious rituals. It was his firm opinion that it was a law of nature that good actions produced good results and evil actions brought evil results.

"I do believe firmly in one thing", he said, "that just as there are laws of physics and laws of chemistry, there are laws of good action and bad action. Evil actions must necessarily, some time or other, bring bad results and good actions must necessarily give good results".

Mr. Nehru made these remarks while stressing the point that matters affecting the world required to be looked at with a certain depth of understanding, foresight and vision.

BUDDHISTS IN EAST PAKISTAN

A five-man deputation of East Pakistan Buddhists, led by the Ven. Visaddhananda Maha Thera, met Mr. Habibur Rahman, Minister for Minority affairs, at Dacca, and thanked the Government of West Pakistan for the allocation of Rs. 100,000 and the Government of East Pakistan for the allocation of Rs. 32,000 for the welfare of the Buddhist community.

The deputation also thanked the Government of East Pakistan for the donation of a piece of land at Dacca for building a Buddhist monastery.

The deputation requested the Minister to give adequate publicity abroad for the archaeological finds at Paharpur, Mainamati and Begra which reveal the glorious past of Buddhist culture and civilisation in the land which is now Pakistan.

RESTORATION OF ANCIENT DAGOBA

Work is to be started again on the restoration of the Mahaseya at Mihintale in Ceylon. This is about the third or fourth time work is to be re-started on this ancient dagoba.

During the time of the British an attempt at restoration was made and later abandoned. Some years ago restoration work was started again. The Archaeological Department took over the work.

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Now, after a number of years, the Public Works Department has been requested to take over the work of restoration. The restoration is estimated to cost about Rs. 15,000,000. Today the dagoba is in ruins.

HIGHER ORDINATION CEREMONY

Under the auspices of the International Buddhist Centre in Colombo, the Ven. Ananda Mangala received the Higher Ordination from the Sangha of the Amarapura Maha Nikaya.

The Ven. Ananda Mangala is a Sinhalese convert from Roman Catholicism. He was the bhikku-in-charge of the Asoka Vihara, New Delhi, and later became a resident monk at Aungmye Kyaung, Shebo, Burma.

The Deputy High Commissioner for India represented the High Commissioner at the Ceremony. Messages were received from Mr. Jawaharlal Nehru, Prime Minister of India., Dr. Radakrishnan and the Governors of the Punjab and Uttar Pradesh.

THEY WANT WEIGHT OF PINNACLE REDUCED

The Restoration Society of the Mahiyangana Dagoba in Central Ceylon, the oldest Buddhist shrine in the Island, have decided to have the weight of the pinnacle reduced as much as possible to facilitate the process of coating it with a sovereign gold paste according to a method of the ancients.

The pinnacle is 13 feet high and weighs 35 cwt. The restoration of the dagoba will cost Rs. 2,500,000.

PRINCESS VISITS EMERALD BUDDHA TEMPLE

When Princess Alexandra was in Thailand recently in the course of her overseas tour, she showed deep interest in the historic shrine of this picturesque Buddhist kingdom. Among those she visited was the Temple of the Emerald Buddha.

This remarkable image was said to have been discovered at Chiengmai in 1436, in the interior of a pagoda which had been struck by lightning. It was taken to Nak Don Lampang where it remained for 32 years before it was removed to Chiengmai in 1468.

Two years later it was placed by the Maharaja Tilok in a temple specially built for its reception.

When King Jetta came to the throne, he removed the image from Chiengmai to Luang Prabang in 1547. It was next taken to Wiengchan where it remained until 1779 when Chao Pya Chakri (Rama I) removed it to Bangkok, where it is now in the Temple of the Emerald Buddha.

SANGARAMAYA IN CEYLON UNIVERSITY

When the Ceylon University Sangaramaya and Vihare scheme, work on which is now going on apace, is completed, Buddhist students will have a place of worship to be proud of.

Stage I of the scheme, which comprises the construction of the southern dormitory and vihara is now complete. These buildings have taken over four years to construct.

The Sangaramaya scheme consists of four main stages. Stage I consists of the southern dormitory and vihara. Stage II consists of the northern dormitory and the *bana* or preaching hall. Stages III and IV involve the construction of the dagoba and the staff quarters and library.

The scheme is estimated to cost over Rs. 2,000,000. The Sangaramaya will be open to all bhikkus irrespective of the sect to which they belong.

BUDDHISM IN SOUTH AMERICA

Buddhism is gradually finding its way to South America although there has been no prominent Buddhist scholar in Spain or any of the Spanish-speaking countries.

A prominent Buddhist figure in South America is Mr. Jose A. Velenzuela, a life member of the Maha Bodhi Society of India, who has his headquarters in Caracas, Venezuela.

He has gathered round him a number of persons interested in Buddhism. Besides arranging talks he published booklets on Buddhism in Spanish for free distribution.

Among published translations is *The Buddhist Way of Life* by Mr. Devapriya Valisingha, Secretary of the Maha Bodhi Society of India.

Nor have scholars neglected the study of Buddhism in that other South American state, Argentina. They have brought out a Spanish version of the *Tripitaka*.

NEW BUILDING FOR THE Y.M.B.A.

The new building of the Colombo Y.M.B.A. in the Fort, has now come up to two floors. A third will be ready soon.

This magnificent six-storeyed building will cost Rs. 2,500,000. It is expected to be completed by the end of next year. It will be one of the most solid and aesthetically satisfying buildings in Colombo.

The shrine room of the building is already complete and devotees are daily visiting the shrine in this business centre of Colombo. for worship.

SERMONS ON BUDDHISM IN BENGALI

From last August, Bengali sermons in the traditional Buddhist system have been arranged at the Sri Dharmarajika Vihara, Calcutta, every Sunday at 7 p.m.

These sermons on different aspects of Buddhism are being given by the Ven. Dhammadhara Maha Thera of the Dharmankur Vihara. The first sermons were on the Ten Paramitas or Perfections which the Buddha practised life after life to attain Buddhahood.

BHIKKHU NAGASENA LEAVES FOR THAILAND

Bhikkhu Nagasena who was given *upasampada* at Sarnath has left for Thailand to further his studies of Buddhism.

Bhikkhu Nagasena is one of those who embraced Buddhism recently and he was offered a scholarship by the Thai Government to study Pali and Buddhism in Bangkok.

He will remain in Thailand for a few years and come back to India fully prepared to work among his people.

SCHOLARSHIPS FOR NEW BUDDHISTS

Dr. Buddhadasa P. Kirthisinghe of the United States of America has sent the Maha Bodhi Society of India funds to give three

scholarships for one year to a girl and two boys of the scheduled castes studying in any of the colleges in India.

The scholarships are worth Rs. 144 each and the one meant for girls has already been awarded to a student in Nagpur. Only neo-Buddhists are expected to apply for the other two scholarships to the General Secretary of the Maha Bodhi Society.

Meanwhile, Swami Jyotiswarupananda, a member of the Maha Bodhi Society, has also offered a scholarship of Rs. 25 per month for a period of one year for any neo-Buddhist who is at least a Matriculate, desirous of joining the Sangha and studying Buddhism at Sarnath.

BUDDHIST ACTIVITY IN PENANG

Every Saturday the Ven. P. Pemaratana Thera of the Mahindarama temple in Penang and a few youths visit the Penang General Hospital to minister for their spiritual needs. Many a patient has benefited from these visits.

Other Buddhist organisations in Penang are also doing similar work. Some of the patients are interested in Buddhism, and the pamphlets and booklets distributed are barely sufficient to satisfy their needs. Therefore any pamphlets and booklets on Buddhism will be welcomed by the Mahindarama Youth Group, Kampar Road, Penang.

The Mahindarama Temple has also a Sunday Pali class. This class which is the only one of its kind in Penang, has over forty members already although it was formed only recently, on September 6. It is opened at nine o'clock every Sunday morning. The object of the class is to help the people to know and understand the *Suttas* they recite daily in the course of their religious devotions.

BUDDHIST ACTIVITY IN THAIWAN

On the suggestion of Mr. H. C. Chou, the Chinese Buddhist Association of Thaiwan, has established scholarships for 1959, beginning with students of the Thaiwan University and the Normal University.

The Voice of Buddhism has now broadcast for five years. Last year the Chiayi Kungyi Broadcasting Station joined Buddhist broadcasts with a very good programme.

The Chinese Buddhist Association has decided to establish a Chiayi branch with Mr. C. P. Li as the head.

The gilding of the body of the late Ven. Tzuhang was finished and the gilded body was enshrined. A ritual of 21 days was held with the preaching of the Dhamma every afternoon.

The Ven. Paisheng, President of the Tripitaka Academy, held his fifth summer retreat at Paoming Temple of Keelung with his students.

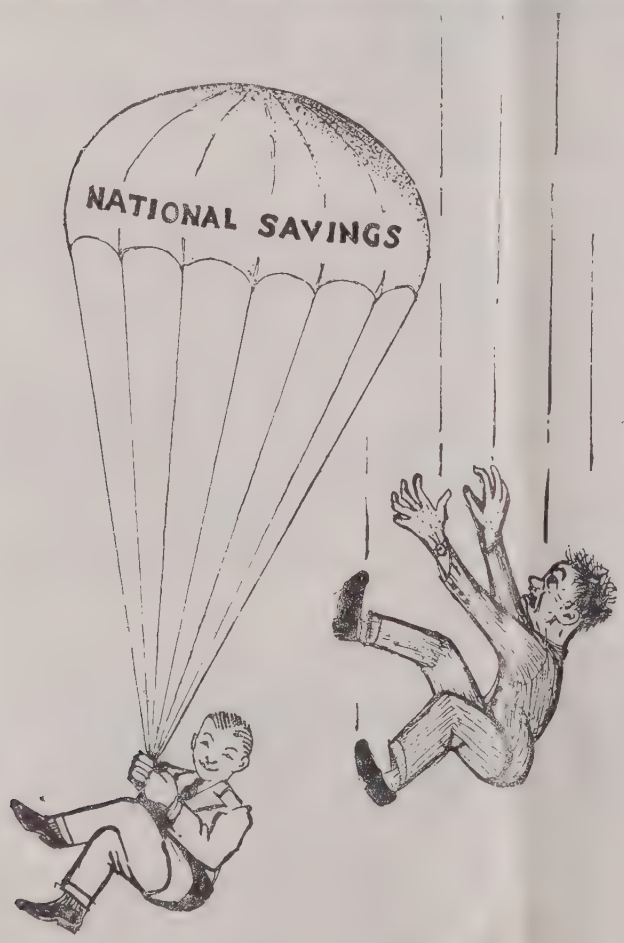
The Tatzy Buddhist Society has been established by Mr. S. C. Ma at Taipei. The Dhamma is preached every Monday.

The Ven. Hsingyuen has been elected chairman of the Yilan Buddhist Association.

The Ven. Wuming has finished the construction of the Taipei Temple and Dhamma sermons have begun.

The Buddha image in Huishan Temple at Yangmei was unveiled by the Ven. Hsinmiao.

The Chinese Tripitaka has been printed by the Chinese Buddhist Culture Hall. The contents and the index of the 100 volumes were out of the press and sent to subscribers.



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He, whose very evil nature completely entangles himself as a Maluva creeper entwines a Sal tree, reduces himself to a state his enemy would like to see him in.

Sasana Commission wants Reform of the Sangha

(*Continued from page* 2)

could succeed in silencing the voices of devout Buddhists who felt it was their duty to save their religion and the venerable order of the Sangha from defilement.

The Government has now bowed to public opinion to the extent of releasing the Sasana Commission's report, which, among other matters of concern to Buddhists, makes some important recommendations for the purification of the Sangha.

The very fact that this report was submitted before the death of Mr. Bandaranaike is proof that the popular feeling against "dusseela" monks was not, as some would have it, a hasty reaction to a single event.

The last few weeks have only brought to a head a revulsion which had long been gathering against those men who have put on the honoured yellow robe only as a shield for their anti-social and vicious activities. This revulsion was the result of the immense growth in the influence, power and wealth of the "dusseela" monk during the last few years.

It is patent now to every honest Buddhist that the only way to preserve the sanctity of the Sangha and of the many pious monks within it is to rid the order of the imposters and racketeers who have crept into it.

The cleansing of the Sangha is a task which must be carried out by the Sangha itself. But only the State can give the Sangha the legal authority it needs for this purpose.

At present there is no sanction which any body of monks can invoke in order to expel from their midst a "dusseela" monk — even though his vices may be known to all the world. Any monk, however disreputable himself, can ordain another, and once the latter has put on the yellow robe he cannot be deprived of it by any authority.

The Sasana Commission has proposed that monks should be debarred from taking part in party politics or business. This recommendation will find whole-hearted support among all genuine Buddhists. But to enforce this principle, the State must give the Sangha the powers it needs to disrobe those who break Vinaya.

The public must be aware, however, that the Government will be subject to pressure from the "dusseela" monks who, though they are silent today in public are still a force behind the scenes. The Government's attempt a few weeks ago to silence the voice of the people on this subject shows that only the organised strength of Buddhist opinion can make certain that the Government will accede to the popular demand for the cleansing of the Sangha.

SPARES NO PUNCHES

The *Ceylon Observer* commented :

For the first time in the past three years an official and authoritative body has been permitted to voice the sentiments of most people in this country regarding the irreligious, vicious and unedifying practices of dusseela monks.

The report of the Sasana Commission prepared for publication before the murder of Premier Bandaranaike and released to the public only a few days ago, spares no punches and uses no mollifying phrases in echoing the opinion of all reasonable minded people in Ceylon who have been shocked and horrified by the inglorious spectacle of a small coterie of political bhikkhus holding the nation to ransom while a docile Government beamed quietly in silent approval.

The report of the Sasana Commission which asks that the Sangha should be purged of all those who take refuge behind the hallowed garments of the bhikkhu while at the same time making a mockery of the vinaya rules by their day-to-day living was, as we have pointed out, prepared many weeks before the death of Mr. Bandaranaike.

That alone should be sufficient to prove that this is no hurried and hysterical reaction to a single incident but a well-considered analysis of an ugly situation which had disturbed the minds of the people long before they were made to realise in harsh and drastic fashion the "peak point" which the unseemliness of dusseela monks could reach.

We ourselves have ample proof of how agitated the public has been about the behaviour of sections of the Sangha—the numerous letters which have poured into the "Observer" in the recent past expressing the view that the Sangha should be cleansed.

Of course the "Observer" could not publish those letters because the entire National Press was specifically prevented — on the orders of the Competent Authority appointed during the Press Censorship of the Dahanayake Government — from doing so.

Behind that order can be seen one of the major factors responsible for the degradation and depravity of sections of the Sangha since 1956.

But the nation has learned to its cost what can happen to a country which lies in the grip of cheats, rouges and humbugs. That grip can be released and the Sangha purified only when the Government withdraws its blessings from monks who abuse the sacred authority of their robes.

BAN ON POLITICS

The Hindu of Madras commented:

Recent unhappy developments in Ceylon lend point and urgency to one particular recommendation of the *ad hoc* body set up by the Governor-General to consider the ways and means of implementing the general suggestions put forward by the unofficial Buddhist Commission that studied the reorganisation of the Buddha Sangha. This recommendation is for a total ban on participation by Buddhist monks in party politics, in business or in the administration of temple lands.

Buddhism is a great religion with a noble philosophy of life and its saintly Founder has laid down certain rules for the guidance of the bhikkhus (as the monks of the Buddhist order are known). These urge the monks to practise meditation to exercise self-control and to achieve absolute detachment from worldly desires and possessions.

If monks neglect these primary regulations and indulge in the dust and heat of politics and business, they not only lay themselves open to criticism from political and other adversaries but sometimes bring discredit on their religion. Such an atmosphere of conflict is hardly propitious for the spiritual ministry to which they must primarily dedicate themselves.

What is of paramount importance is the damage that active participation in politics does to the legitimate work of the monks. It is imperative that the *ad hoc* commission's recommendation is accepted and acted on without delay.

The other recommendations are intended to facilitate this decision. They urge that no Buddhist monk should be appointed to any post for which he would be paid salary or other remuneration.

The State would look after the educational rights of Buddhist children—which, we think, should be no larger than the comparable rights of children professing other faiths and which, we presume, mean only a guarantee of freedom to study Buddhist Scriptures.

The monks are to be left free to take part in missions of mercy such as visits to hospitals and prisons, help to children's homes, temperance work, etc., but they would not be allowed to participate in politics. A religious order has no place in the arena of politics.

NEED FOR BETTER RELATIONS

The need to bring about a better understanding between the Buddhist laity and the Sangha was emphasised at a conference organised by the All-Ceylon Buddhist Congress held in Colombo and attended by the leading members of the Buddhist hierarchy.

The conference agreed that there should be greater co-operation between the Sangha and the laity for the preservation of the Buddha Sasana.

The Buddhist Congress sought the advice of its patrons and Advisory Committee, which is composed of the leading Buddhist monks, to give direction for the purpose of restoring goodwill between the Sangha and the laity.

The Congress president, Mr. P. de S. Kularatne said this was the first time within his recollection that leading monks of the three Nikayas or sects had met at a conference table to discuss a subject of great importance that was agitating the minds of bhikkhus and laity.

He said the Buddhist Congress was alive to the dangers of allowing this disunity between the Sangha and the laity to prevail and that was the reason why it sought the advice of the Maha Sangha. The Congress for its part would go all out to restore goodwill between the two sections.

ONE REASON

Mr. H. W. Amarasuriya, President of the Colombo Y.M.B.A., said the need for greater co-operation between the Sangha and the laity was necessary. During the last 2,500 years there had been six Sangayanas and they had contributed much in improving the Sangha.

The present state of affairs was due to both monks and laity not leading a truly Buddhist life. He urged that the bhikkhus of the three Nikayas should be united.

The Ven. Henpitagedara Gnanaseeha Thera said it was necessary for the three Nikayas to be united and save the Sasana. He had received reports of bhikkhus being boycotted by the laity and added it was even difficult for a bhikkhu to walk on the road.

He said that the action of certain monks had put back the clock a hundred years and brought disgrace on the Sangha. He said that "dusseela" monks should be removed from the Order and those bhikkhus who practised medicine and engaged in "kattadi" work should be asked to disrobe. The time had come for action in order to preserve the Sasana.

A GREAT HANDICAP

The Ven. Madihe Pannasceha Maha Nayaka Thera said that in Thailand there was a Sasana Council which looked into all matters relating to the Sangha. While protecting the rights and privileges of the Sangha it took necessary action against the monks who broke the laws. He said that the orders of the Sangha Raja and Sangha Sabha were respected and upheld even by the King of Thailand.

They should set up a body similar to the one in Thailand to preserve the Sasana. It should be a body that could speak for the Sangha. The absence of such a body in Ceylon was a great handicap.

He said that when an important question affecting bhikkhus was raised, there were differences of opinion even among them. This could be set right if they had a duly-constituted body that could speak for the entire Sangha. He said when that body was set up it should have the power to remove "dusseela" monks from the Order.

He also said that unless there was tremendous agitation for the implementation of the Buddhist Commission's recommendations those recommendations would be shelved.

The Buddhists should note that numerous powerful forces were arraigning themselves against the implementations of the recommendation which would openly strengthen the position of Buddhism in this country.

The Ven. Molligoda Ariyawansa Maha Nayaka Thera of the Kotte Nikaya said that politicians had made use of bhikkus to come into power. Bhikkhus who took to politics had no respect for the Sangha. He would blame the politicians for making use of bhikkhus and added that such bhikkhus had acted in a shameless manner.

A SANGHA RAJA

The Ven. Welagedara Somalokatissa Nayake Thera said that in

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Thailand there were two Nikayas but both were united. In Ceylon, too, the Nikayas should be united. The status of bhikkhus had come down since the assassination of the Prime Minister, Mr. S. W. R. D. Bandaranaike.

There should be a Sangha Raja for Ceylon. Nearly 15,000 bhikkhus had been humiliated by the action of one monk who was alleged to have shot the Prime Minister.

The Ven. Induruwe Uttaranada Thera said the recommendations of the Sasana Commission should be implemented. This would help to bring unity among the bhikkhus.

CLEAN-UP

At a special meeting of the Sasanarakshaka Bauddha Mandalaya held at the Y.M.B.A.C olombo, a resolution was unanimously passed "regretfully noting that among the various recommendations of the Buddha Sasana Commission's report there is no recommendation for the purification of the Sangha which is the most immediate need for the resuscitation of the Buddha Dhamma in Ceylon."

The meeting also drew attention to the following ommissions :

1. To recommend the immediate removal of those misguided bhikkhus who possess property, are engaged in money making pursuits or hold salaried posts in various institutions.

2. To tighten the registration of bhikkhus by shutting out dusseela monks.

3. Permitting those who now hold salaried posts as teachers and lecturers to continue to hold such posts without let or hindrance.

4. Making provision for those who wish to accept salaried posts as teachers or lecturers in the future to do so with the approval of the Buddhasasana Mandalaya.

5. Giving power to the Buddhasasana Mandalaya to permit those monks who practice medicine to continue to do so in order to preserve the ancient system of medicine.

5. Leaving room for Buddhist monks to engage in politics provided they do not join political parties.

7. Providing for salaries earned by Bhikkhus to be remitted to their Dayakas through the Sasana Mandalaya.

8. Recommending as members of the proposed Uttara Sangha Sabha which is to be the top governing body, several bhikkhus reputed to be owners of property and wealth and hold salaried posts.

The association thus points out that there is no recommendation in the Sasana Commission's report to remove the root cause of the deterioration of the Sasana.

Buddhist Political Parties in Ceylon

A NEW party called the Dharma Samaja Party has been formed in Ceylon to fight the general election which has been scheduled for March 19, 1960.

The introduction to the Dharma Samaja Party's manifesto states *inter alia:* "The sudden dissolution of Parliament by the Governor-General, Sir Oliver Goonetilleke, on the advice of Mr. W. Dahanayake (Prime Minister) has brought the Buddhists once more to the position before 1956. In many respects, in fact, the position is even worse.

"If these problems are to be solved and if powers left behind by colonial rule to keep the Buddhists tied down to their subordinate position are to be removed once and for all, the Buddhists must join together to help themselves.

"We have therefore decided that a political party under the name of the Dharma Samajaya be formed." The aims and objects of the party are :

(*a*) to implement the recommendations of the Buddhist Commission Report,

(*b*) to implement the recommendations of the Sasana Commission Report,

(*c*) to remove the evils caused to the country by alien influences both in the past and in the present,

(*d*) to set up a Government which will be strong enough to maintain law and order and which will genuinely promote the welfare of all its citizens.

SANGHA

The party also wants to emancipate the Sangha from the inheritance, management or income earning property. It wants:

To replace Sunday and the preceding half Saturday as the day of rest with a Poya Day and the preceding half day.

To control the immigration of foreign missionaries into Ceylon. To introduce prohibition in stages. To ban horse-racing, the publication of racing news and all kinds of gambiling.

To make the conversion of a person of any religion to another religion by the use of educational, medical, nursing or other professional services or at Homes for the Aged, Deaf and the Blind, at Orphanages, Creches and other institutions promoting social services and through unemployment relief, famine relief and flood relief a punishable offence.

Another Buddhist party contesting the general election is the Buddhist Republican Party, which was formed in 1952.

One of the objects of the party is to help the reorganisation of the Buddhisr Order. The leader of the party is Dr. A. P. de Zoysa.

Ceylon-made Robes for Monks

Sasanarakshaka Mandalas all over Ceylon have been requested by the Cultural Department to offer locally-made robes to Buddhist monks. The robes now offered to monks are mostly imported once.

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BHIKKHUS ARE NOT LIKE PEAS IN A POD

By John Roger

(*United States*)

THE Venerable Mahinda has become well known because of his pamphlet, "The Blueprint of Happiness", which is perhaps the best Buddhist publicity work written recently ; however he is an English monk who was born in London in 1911 of Protestant parents.

He could not subscribe to the Christian dogmas, so he became a Freethinker, and studied most religions and philosophies. He served in the Royal Medical Corps in the Second World War. During his service in Egypt he was initiated into an Egyptian Mystery School.

In 1950, he went to Australia and encountered authentic Buddhist teachings, and founded the first Buddhist Society of Queensland, later aiding in the formation of the Buddhist Society of New South Wales.

He then went to India, where he investigated Yoga methods until he journeyed to Ceylon, where he stayed for three months with the famous German monk — the Venerable Nyanatiloka — who by this time was aged and ailing. He was fortunate in meeting the Venerable Gunasiri, one of Ceylon's greatest teachers and scholars, and became his pupil.

FULLY ORDAINED

In due time, after study and discipline, he became a fully ordained Bhikkhu — a member of the Buddha's Sangha. As a novice he travelled barefoot and penniless through the villages of Ceylon and took every opportunity to practice meditation.

In the jungle of Rumaswala, in a broken-down hut left by some other Bhikkhu, he concentrated and strove until he developed the Insight Faculty, or Vipassana. He also stayed at the Vijayananda Temple which is known to the West as the place where Colonel H. S. Olcott and H. P. Blavatsky formally became Buddhists.

After this he studied in Burma, and later became the guest of the Raja Tridiv Roy, and so he lived and taught among the Chakma Buddhists of the Chittagong Hill tracts for three months. Then he visited Thailand before returning to Australia. After some time he went over to Penang in Malaya, and now seems to plan upon teaching there.

To our readers scattered throughout the United States, who are not likely to meet a Bhikkhu, the above might be of interest, but some may ask : "Why do Bhikkhus have to shave their heads, wear yellow robes, and yet receive reverence from laymen ?" If those who have become acquainted with Bhikkhus give impressions of them, perhaps isolated readers may understand a little better.

SCHOLARLY TYPE

The Venerable Narada Maha Thera spent a few months in the United States last year, lecturing principally in Washington and New York, in universities and to associations. He is the scholarly type, noted for various books and many articles, is interested in travelling far and wide through the world to spread the Dharma, and people are impressed by his serenity, erudition, gentleness, and

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so forth. He has now returned to his native Ceylon.

The Venerable Amritananda Thera, of the Dharmodaya Sabha in Nepal, is an entirely different type. Like most members of the Sangha he looks very youthful and happy. He is also very erudite, as he was invited to Rome to aid the celebrated Professor Tucci in translating Sanskrit manuscripts, and has served as Vice President of the World Fellowship of Buddhists.

He was largely responsible for the Nepal Conference of the Fellowship in Katmandu in the year 1956. Nepal should be Buddhist, as the Buddha was born there and returned later to visit the Swayambhu and Manjusri Chaityas, and stayed at what is now Puchagra Chaitya. Later, one of the world's greatest emperors visited Nepal with Sthavira Upagupta and marked the spot at Lumbini where the Blessed One was born.

BUDDHISM RESTORED

Tibet owes part of its conversion to Nepal, as in 584 A.C. the Tibetan King Srongtsan Gampo married Bhrikuti, daughter of the Nepalese king, Amusvarman. From the above it might be thought that Buddhism had an easy path in Nepal, but this was not so.

Hinduism exists also in Nepal, and with the arrival of the caste evil the Sangha declined. As the controlling family was Hindu we find Buddhists persecuted and the Bhikkhus exiled from Nepal in 1930. Recently the old form of government was overthrown and the king took his rightful place. Buddhism was then restored to the land of its birth, and the Bhikkhus returned under the leadership of the Venerable Narada Mahathera and the Venerable Amritananda Thera.

The Venerable Phra Pannananda of Thailand also visited the United States and was of still another type, for his strength was within. He would have been the ideal teacher of the Dharma for America, and it was with regret we bade him goodbye when he returned to Thailand.

From these examples it will be seen the members of the Sangha are not "like peas in a pod" but have their special genius. Some of them, who might be called "great", have made history. There was Nagarjuna with his dialectic discourses, Asvagosha with his poetry of the life and teachings of the Buddha, for instance.

A detailed account of Bhikkhus since the Buddha formed the Sangha (by saying "Come, Bhikkhus!", to the five first disciples at the Deer Park near Benares) would require a tome and many technicalities. A summary is more useful to students.

WHAT IT MEANS

Because "Bhikkhu" means "beggar", or "mendicant", it does not mean that members of the Sangha were of a poor class, because the history of Buddhism repeatedly speaks of princes and well-to-do people who "left home" to enter the Sangha.

It is a title distinguishing men who see the futility of the everyday struggle for fame and wealth, who intend to make the effort to reach "the further shore". How many men in America have the fortitude to leave comfort, family, automobiles, amusements in order to live the spiritual life?

Young men with shaven heads are a rarity in the West. In the East, women members of the Sangha — the Bhikkhunis — must likewise shave their heads. This tonsure is part of the Ceremony of Admission; it is one of the signs of those who enter the homeless life.

It appears to have been based upon cleanliness.

The Bhikkhu must be a *good* man for if he does not abide by the Ten Rules of Moral Conduct (*Dasasiksapadani*) and Rules in the Pratimoksa he is punished or expelled.

The Discipline (or culture of self mastery) is not easy. The Pratimoksa is the basic book of discipline governing the Sangha. Many of the 250 Rules in the Pratimoksa are simply rules regarding dress and self-care, others are rules of deportment and etiquette. No matter what the Bhikkhu does, he is governed by rules created by the Sangha for the members of the Sangha. Scholars tell us that the last set of Rules—on conducting meetings—is the foundation of modern parliamentary law.

The Bhikkhu Sangha is thus the earliest orderly democratic institution and, as such, has no connection with the queer ideologies that have arisen in the past few years

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THE Amritsar Police was on the look out for a man, who had sold to a local jeweller a ten-inch statuette of the Buddha, made of a one-piece precious green panna, weighing 103 tolas

A police party seized the statuette valued at Rs 500,000 from Mohan Singh, a jeweller, to whom it was sold by a man for a paltry sum of Rs 270. Mohan Singh was later arrested. He did not name the seller.

The piece of panna, out of which the statuette has been carved was described by one of the top-most jewellers in Amritsar as 1,000 to 2,000 years old which he said was not available in any part of the world these days.

Lord Buddha has been shown in a standing posture.

WORLD FELLOWSHIP OF BUDDHISTS

We regret to say that, in common with other enquirers, we are quite unable to get any reply from the new President of the World Fellowship, or from the organisation of which he is Secretary, the Buddha Sasana Council of Rangoon, about the current work of the Fellowship and the Congress which should take place somewhere in 1960, says *The Middle Way*, the journal of the Buddhist Society of London.

Dr. Malalasekera and the Sinhalese put a great deal of work into the first ten years of the organisation's life and it will be a serious matter for the future of Buddhism if this potentially great force should be allowed to ebb away.

Perhaps some of our Burmese Life members could find out for us what, if anything, is happening?

THE GOLDEN LOTUS

This periodical, now in its sixteenth year, is published in the United States of America. It is dedicated "to those who seek The Way", to Buddhism and to Eastern Philosophy.

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November Report of London Vihara

ON Sunday November 1, Mr. Sulak Sivaraksa spoke on "The Buddha's Philosophy and Ethics as Practised in Siam". It was not until Sukhodaya became the capital of the State of Siam in the 13th century A.C. he said, that they had a definite, authentic account of the introduction of Theravada Buddhism by a learned Sinhalese monk named Sumana, a monk of the highest character.

The Theravada school of thought was a factor for some 200 years for moulding a tolerant and healthy outlook of the Siamese people. It has survived to this day as the Mahanikaya seat of monks.

"The fundamentals of Buddhism, such as Kamma, the Four Noble Truths, the doctrine of Impermanence and the institution of the Sangha remain identical with primitive Buddhism as it was passed to us by the elders from India via Ceylon. Let it be said however, that when the Sangha in Ceylon was in danger of becoming extinct, the Ven. Upali was sent from Ayudhya to strengthen the Sangha known there as the Syamanikaya. Even quite recently, Prince Prisdang of Siam helped a great deal in the revival of Buddhism in Ceylon", he said.

"While the holy Brotherhood of Siam keep literally to a strict observance of the Vinaya, Siamese laymen appear to be content with the Five Precepts. Unfortunately, there are a certain number of men who from contact with the Western way of life, fail to keep the Fifth Precept, while the weaker among them adopt the habit of drinking to excess. Fifty years ago many killed game for pleasure under the pretext of 'sport.' Now such activities are on the wane", he said.

THE CINEMA

On Sunday the 8th, Mr. Frank Jackson chose as his subject "Buddhism and the Cinema".

As a Buddhist and a film critic by occupation, he thought that generally speaking the Cinema rather discouraged the practice of Sila; for more often than not it portrayed actions which were in direct opposition to the Five Precepts. Even if the film ended with a moral, the mind had become so vitiated with what had preceded it, that the moral at the end had little or no effect.

Violence had become a form of entertainment, he said. Two world wars were, undoubtedly tributary causes for the decline in public taste. There were films that glorified war, while attempting to make all methods of it justifiable. Cowboy films, an entertainment for children often showed the sherref behaving as badly as his assailant.

However, war and cowboy films were not the only ones; so-called good people in order to rid themselves of pirates on the high seas, are shown luring them below, making them enter a furnace where they are burnt to death.

"The films show endless examples of flouted Sila", he said. There were films showing stealing, mere conventional morality, prostitution and adultery There was also wrong speech, filthy speech passed off as a witticism. As to the Fifth Precept, drunkenness was shown when a school-teacher became intoxicated and in consequence behaved unseemly.

Mr. Jackson admitted that all films were not bad; some even promoted healthy morality such as a man fighting in Burma who leaves the Army and enters the Sangha. Good films beget healthy states of mind which affected the powers of concentration; there should be an awareness that showed the scenery to be utterly illusory, just various patterns of light and shade — unreal.

He ended by saying: "Perhaps I am over-estimating the ill effects films can produce, but all films are a distraction and do not help us to lead a Buddhist life.".

IGNORANCE

On Sunday the 15th, the Ven. Dhammiko gave a sermon entitled, "Ignorance is the Cause of Suffering". He said that suffering was caused by craving. The Buddhist system of mind training led to Nibbana or the ceasing of ill; it would also produce the right attitude towards life and death.

The Ven. Dhammiko concluded by saying, "eradicate the 'self' live for the moment and forget the 'I' — the belief in an ego is the greatest cause of ignorance".

On the 4th Sunday of the month a splendid sermon was given by the Ven. H. Saddhatissa Maha Thera, who spoke on "The Four Stages of the Path". Buddhism he said, meant the Middle Path, the path of morality, mental culture or training of the mind and a strict dis-

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cipline by which one could attain to the very highest stage of Arahanta and Nibbana.

On November 29th, Mrs. Irene Quittner gave a lecture entitled, "Casual Association".

She prefaced her lecture by saying something about which she had felt very strongly for a long time and that was the need to read the original sayings of the Buddha. To make her point she read a short Sutta called *The Drum-peg* from the Samyutta Nikaya where the Buddha warns the monks that unless they listen to his words with a ready ear and an understanding heart, that a time would come when his teaching which was deep and profound, would disappear.

She then went on to expound the Sutta, also from the Samyutta Nikaya, on Casual Association.

She ended by reading the entire Sutta in order that the listeners would go home not with her words but with the words of the Buddha ringing in their ears.

B.B.C. TALK

The Ven. H. Saddhatissa received overwhelming congratulations from Mr. B. L. Broughton, M.A. (Oxon) and many others who heard his recent talk at the B.B.C. on "Rebirth in Buddhism".

Contrasting rebirth with re-incarnation he made its profoundest points so simple and in such a lucid manner that even those who may have heard these theories for the first time could readily understand.

On Friday, the 6th, Sri Balarka Sen of Calcutta, a Hindu by faith but a devotee of the Buddha performed the "Shraddha" in the Vihara in memory of his beloved mother, the late Shrimati Madhabi Devi. The Ven. H. Saddhatissa conducted the service.

On Saturday, the 7th, according to arrangements made beforehand a party of about fifty members of the "London Observers" a non-Buddhist organisation visited the Vihara and listened to a special talk on the salient features of Buddhism given by the Ven. H. Saddhatissa. After the talk the Ven. Mahathera answered numerous questions on Buddhism raised by the visitors.

On Monday, the 9th the funeral of Mr. A Rabel Wijesinghe, Bar-at-law aged 70, of Matale, Ceylon, took place at the South London Crematorium. At the intimation of the Ceylon High Commission the Ven. H. Saddhatissa who was assisted by the Ven. M. Sri Jinananda Mahanayaka Thera conducted the "Pansukula" ceremony.

On Thursday, 19th, the Ven. H. Saddhatissa, assisted by the Ven. M. Sri Jinananda Mahanayaka Thera conducted the "Pansukula" ceremony at Golders Green Crematorium of Adilphan Anumanrajadhon, aged 14, the only son of His Excellency the Ambassador of Thailand in Burma. Adilphan was hit by a car while crossing the road and died in Sussex. His Excellency the Ambassador for Thailand in the United Kingdom, Mr. M. L. Peekdhip Malakul performed the merit-giving by pouring the water according to the Buddhist tradition.

"What are the Fundamental Principles" was the subject of a most excellent address given by the Ven. H. Saddhatissa to the members of the Haslemere Branch of the Worker's Educational Association. Mr. W. V. Zinn, B.Sc., M.I.C.E., a well-known British Buddhist of Haslemere, Surrey, met him at the station in his car.

On Saturday, the 28th and Sunday, the 29th the Ven. Saddhatissa gave two talks on Buddhism and conducted meditation groups at the Buddhist Society of Manchester, 3, Grosvenor Square, Sale, Cheshire.

On Monday, the 30th, he proceeded to Leeds from Manchester to give lectures on Buddhism and instructions on meditation to the members of the Buddhist Society at 99, Grange Avenue, Leeds 9.

PLOT AGAINST KING OF CAMBODIA

SIXTEEN men have been sentenced to death at Phnompenh for alleged complicity in a bomb plot against King Norodom Suramarit two months ago.

The plot, in which the King and his queen narrowly escaped death, has led to exceptional security arrangements.

A military tribunal sitting behind closed doors passed sentence on 16 persons alleged to have been involved in the August 31 plot.

The King, with the Queen escaped a bomb blast by seconds when they left the room in which a parcel addressed to them exploded while being opened. Two members of the royal household, including Prince Norodom Vakrivan, were killed, and two others injured.

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BOOK REVIEW

BUDDHISM FOR THE COMMON MAN

SERMONS AND SAYINGS OF THE BUDDHA: by Sudhakar Dikshit. Published by Chetana for the Buddha Jayanti Charities Society, Bombay, India.

AN original idea of presenting the principal aspects of the Buddha's teaching has been successfully launched by the Buddha Jayanti Charities Societies of Bombay.

The first attempt in this venture is *Sermons and Sayings of the Buddha*, which presents in simple English 41 Discourses of the Buddha with a final chapter embodying noteworthy sayings of the Master, which provide axioms which would benefit every one every day.

These books are being issued by the Society as the 2,500th Buddha Jayanti souvenir publications. According to the chairman of the Society, Dr. Harekrushna Mahtab, these books are not planned as scholarly works on Buddhism.

"The present book", he says, "as well as the others that are to follow in this series, while based upon the Buddhist classics and canonical works, are not literal translations of the texts referred to in the various chapters.

"The authors of these books have only tried to put into easy prose the central ideas of the texts upon which they have drawn and have purposely eschewed complicated terms of expression and phraseology".

The result is a work that will be read and appreciated by the ordinary man and the aspiring student. That the publisher's object has been achieved is illustrated by the "Last Sermon" from the *Diga Nikaya*, which is the 41st Discourse in the book.

Here it is :

Before the Enlightened One discarded his mortal coil, he addressed his disciple Ananda in the following words :

What, Ananda, do the bhikkhus expect that I should not attain utter Nirvana unless I give them full instructions about it ? Ananda, I have preached the truth to each and all without any distinction or reservation.

I have never had a closed fist as a teacher and I have never kept anything back. Further, I do not for a moment think that I lead the Order or that the Order is dependent upon me. Why then should I be expected to leave any instructions ?

I am now grown old and my life's journey is drawing to a close. Just as a worn-out cart can be made to move along only with great difficulty and care, so can my body be kept going for some time.

Therefore, Anânda, the bhikkhus of the Order should not lean upon my help or any external help. You must rely upon your own selves and you must be your own lamps to show you the path.

Hold fast to the Truth as a lamp. Seek salvation only in the Truth. Do not look for any assistance outside yourselves.

Overcome the grief and pain that arise from the cravings of the body, overcome the grief and pain that arise from the pleasures of the senses, overcome the grief and pain that arises from the craving due to ideas, intellect or emotions. Be strenuous, thoughtful and mindful, whenever cravings of any form arise.

Whoever they are Ananda, either new or after I am no more, who go along having the self as lamp, having the self as refuge and no other refuge ; having the Dhamma as lamp, having the Dhamma as refuge and no other refuge, those bhikkhus will attain Nirvana.

The book is illustrated with a number of line drawings and a coloured cover by Chhaya Dikshit.

The author hopes to judge the success of his endeavour by the "reaction of the common man and not that of the spiritual mentor or the literary critic".

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